1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

426 even to his sons until he thinks he is about to die. Loans and other business transactions involving money are always made publicly in the presence of witnesses, even when they are between members of the same lineage.

423 In discussing the Tanala ideas of property it is necessary to distinguish at the outset between land and property of all other sorts. To understand the native attitude toward land, the local conditions must be kept in mind. In pre-European times the popula- [36] tion was sparse and apparently almost static. The villages lay far apart, each one surrounded by a great stretch of uninhabited [433] forest. The natural supply of forest products and of land for pasture always exceeded the local needs. Moreover, the *tavy* method of agriculture required that the land be allowed to lie fallow for from five to ten years between plantings. Under such conditions there was little incentive for individual ownership.

423 In pre-European times the ultimate ownership of land was 621 vested in the village. Each village owned a definite territory whose 596 limits were established at the time it was founded. The boundaries were usually rivers, mountain ranges or other natural divisions. [721] The villages were jealous of their rights and serious trespass, such as pasturing cattle or cutting *tavy*, would result in war. Transfer of land between lineages of the same village was permissible and not uncommon, but its sale to outsiders was impossible without the consent of the council. Actually, it was so rare as to be almost unknown.

The ownership of land within the village stockade was vested in the various lineages, except for the *kianja* ("village square"), which was common property. Each lineage owned a ward, which was usually a segment extending from the *kianja* to the stockade (see The Village). If a lineage grew too large for its ward, all the members contributed to buy land from the adjoining lineages. When one or more families withdrew to form a new lineage, the ward was divided.

Among the Menabe, fallow land and virgin jungle were, for all practical purposes, held in common. A villager was entitled to place beehives, set traps and gather timber and forest products [233] on any land which was not in use. Cattle could also be pastured anywhere, those of the entire village usually being kept in a single herd. For agricultural purposes the land was, at least in theory, divided into sectors running from the village to the limits of its territory. Each sector lay in the same direction with regard to